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Proceedings at Boston, May 21st, 1879.

The Society assembled as usual, in the American Academy's library, Dr. N. G. Clark, Vice-President, in the chair.

The Treasurer reported the receipts and expenditures of the year to be as follows :

RECEIPTS.

Balance on hand, May 29th, 1878,	-	-	-	-	-	-	\$1,502.19
Annual assessments paid in,	-	-	-	-	-	-	\$430.00
Sale of the Journal,	-	-	-	-	-	-	18.75
Interest on deposit in Savings bank,	-	-	-	-	-	-	74.03
Total receipts of the year,	-	-	-	-	-	-	\$522.78
							\$2,024.97

EXPENDITURES.

Printing of Journal and Proceedings,	-	-	-	-	-	-	\$655.87
Paper,	-	-	-	-	-	-	151.90
Current expenses of Library and Correspondence,	-	-	-	-	-	-	19.50
Total expenditures of the year,	-	-	-	-	-	-	\$827.27
Balance on hand, May 21st, 1879,	-	-	-	-	-	-	1,197.70
							\$2,624.97

The Librarian reported the receipt of 41 volumes, 38 parts of volumes, and 33 pamphlets, besides a parcel of over 300 volumes of missionary publications from the American Board of Commissioners for Foreign Missions. The whole number of titles of printed works now in the Library was 3580 ; of manuscripts, 144.

The Committee of Publication announced that the completion of volume X of the Journal was still delayed by the unexpected length of the concluding article, now and for some time past in the hands of the printers, but that some progress had already meantime been made in the printing of the first part of volume XI.

The Directors gave notice that the autumn meeting would be held in New Haven in October next. Also, that they had voted to levy no assessment on the members for the ensuing year. On their proposal and recommendation, were duly elected as Corporate Members,

Prof. C. A. Briggs, of New York ;
 Prof. S. I. Curtiss, Jr., of Chicago ;
 Mr. J. G. Larkin, of Boston ;
 Mr. Bernadotte Perrin, of Hartford.

In the absence of the Corresponding Secretary, Mr. Van Name, his substitute, read some extracts from letters received during the past half year.

Prof. Isaac H. Hall writes from Philadelphia, May, 1879 :

" With regard to the account of a Syriac manuscript of the New Testament, discovered by me at Beirût [see Proceedings for October, 1877 : Journal, vol. x., p. cxlvii.], Dr. Ceriani has written me from Milan in correction of my report of his statement ' that some of the Church-lesson notes in the MS. were only found else-

where in the Ambrosian Peshito codex.' I find now on looking at his former letter that I had not read it rightly. He had written, speaking of the dividing of Paul's epistles continuously into sections as one book: 'Eandem notam sectionum non vidi in aliis libris editis; sed eadem occurrit in MS. Bibl. Ambrosianæ.' This I faultily read as 'easdem notas lectionum . . . sed eadem occurrunt,' etc., and took it to refer to the Church-lesson notes. The fault was wholly mine, and I avail myself of this first opportunity to correct it."

The Secretary further communicated the names of members deceased since the last annual meeting, speaking briefly of the character and services of each. They were as follows:
the Corporate Members,

Mr. Elihu Burritt, of New Britain, Conn.;
Prof. T. C. Murray, of Baltimore, Md.;

the Corresponding Member,

Dr. Otto Blau, of Odessa, Russia;

and the Honorary Member,

Prof. Garcin de Tassy, of Paris.

Mr. A. W. Tyler, lately librarian of Johns Hopkins University, being present, was invited to speak of his colleague, Professor Murray, with whom he was personally intimate, and paid an appropriate tribute to his character as a man, his scholarly enthusiasm, and his remarkable attainments as a student of the Semitic languages.

The election of officers for 1879-80 being next in order, the following persons, proposed by a Nominating Committee, were balloted for, and chosen without dissent:

President, Prof. E. E. SALISBURY, LL.D., of New Haven.

Vice-Presidents, Rev. N. G. CLARK, D.D., of Boston; Hon. PETER PARKER, M.D., of Washington; Rev. T. D. WOOLSEY, LL.D., of New Haven.

Recording Secretary, Prof. EZRA ABBOT, LL.D., of Cambridge.

Corresponding Secretary, Prof. W. D. WHITNEY, Ph.D., of New Haven.

Secretary of the Classical Section, Prof. W. W. GOODWIN, Ph.D., of Cambridge.

Treasurer and Librarian, Mr. ADDISON VAN NAME, of New Haven.

Directors, MESSRS. J. W. BARROW and A. I. COTHEAL, Prof. CHARLES SHORT, LL.D., and Rev. W. H. WARD, D.D., of New York; Prof. W. H. GREEN, D.D., of Princeton; Prof. A. P. PEABODY, D.D., of Cambridge; Prof. J. H. THAYER, D.D., of Andover.

Communications were now called for.

1. On the Elision of initial *ā* after final *e* and *o* in the Vedas, by Prof. John Avery, of Brunswick, Me.

The phonetic law of the classical Sanskrit which requires the dropping of initial *ā* after final *e* and *o* does not hold for the ancient language. In regard to the Rig-Veda, a careful examination of the text gives the following results: Of the 4457 instances where the letters named occur in the position stated, the *ā* is not

elided in 3451, or about 77 per cent. With 15 exceptions (i.62.7; 71.2: iii.9.4; 33.2²; 38.8: vii.21.8; 70.4; 72.3; 103.3; 104.15: viii.9.15: ix.39.5; 81.5: x.79.1) these cases are found within a *pāda*, or at the beginning of the second half-verse, in which latter position *ā* is never elided. Of the 1006 instances of the loss of *ā* from the text, 655 occur at the beginning of a *pāda*; and this may be any *pāda* excepting the first one of each half-verse. The remaining 351 cases are found within a *pāda*—a situation where *ā* is usually retained. In 181 of these (351) instances *ā* is followed by *v*. Though as a rule *ā* is lost when followed by *v*, there are some exceptions. It is never lost within the *pāda* when followed by *vy*. The semi-vowel *y* does not seem to especially cause the elision of *ā*, as stated by Benfey. Though initial *ā* is dropped from the text 1006 times, it was evidently pronounced in nearly every case when the hymns were composed, as is shown by the metre. In 71 cases only is the line complete without the restoration of the *ā*. In 31 of these instances the lost *ā* is the augment, and in all but 4 the word stands within the *pāda*. The verses are: i.24.8; 30.16; 33.13; 51.3,5; 52.9; 59.2,3; 79.11; 85.7; 103.7; 118.7; 162.7; 186.8: ii.23.16; 26.6: iii.29.3: iv.1.12; 10.7; 16.18; 55.1: v.29.10; 30.3,10; 31.3; 61.9; 83.10: vi.22.4; 25.3; 27.5; 44.19; 47.22; 50.10: vii.1.19; 33.11; 57.5; 66.5; 71.5; 86.4: viii.2.40; 13.15; 27.22; 50.8: ix.59.4; 86.23: x.7.5; 53.1; 56.3; 75.2; 79.6; 85.17; 88.9; 90.3,12; 92.11; 95.6; 97.23; 99.7; 103.1; 109.1; 116.6; 126.3; 127.1; 129.3; 145.6; 161.5; 166.3,4; 190.1: Vāl. 3.10; 10.3. Hence, in the Rik, in only about 1.6 per cent. of the cases where initial *ā* follows *e* or *o* is the former really lost. The following table shows the loss by books:

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	Total.
The <i>ā</i> an augment.....	9	0	1	1	5	2	1	1	2	9	31
The <i>ā</i> not an augment....	5	2	0	3	4	1	5	3	0	17	40
Total....	14	2	1	4	9	3	6	4	2	26	71

Though the augment is often dropped in the Vedas, there are many instances where it is retained even after *e* or *o*. The Sâma-Veda gives nearly the same facts as the Rik. Of the 600 occurrences, *ā* is elided 144 times—119 times at the beginning of a *pāda*, and 25 times within it, in 15 of which *ā* is followed by *v*. In three instances only is *ā* really dropped—all within a *pāda* (2,6,1,2,2; 2,7,2,4,2; 2,9,3,1,1). The proportion of real to apparent loss of *ā* is in the Rik 1: 13, in the Sâman 1: 47. In the White Yajur-Veda, taking that part which is composed in the seven usual Vedic metres, the proportion of real to apparent loss of *ā* is 1: 4. The proportion for this Veda as a whole is much greater if we count the syllables according to the metrical scheme applied to prose as well as poetry by the schools of the Brâhmanic age. In the metrical parts of the Atharva-Veda, as has been shown by Prof. Whitney (Ath. Prât., iii.54 note), the ratio of real to apparent loss is 1: 2½; that of real loss to real retention is 1: 4½.

The usage in the Vedas as a whole may be summarized as follows: 1. *ā* after *e* or *o* is regularly, and with few exceptions, dropped in writing at the beginning of a *pāda*, when that is not at the head of a half-verse; 2. it is regularly retained within a *pāda*, though exceptions are not infrequent, especially when it is followed by *v*, but never when the *v* is followed by *y*, unless at the beginning of a *pāda*; 3. elided *ā* is generally to be restored in reading; 4. a steady increase of frequency in the actual dropping of *ā* can be discerned from the earliest to the latest Vedic texts.

2. On a copper stamp bearing a Greek inscription, by Prof. F. P. Brewer, of Grinnell, Iowa; read by the Recording Secretary.

A copper stamp with Greek letters was brought from eastern Asia Minor, by Rev. George White, a missionary, who still has it in his possession at Chester, Iowa.

The stamp is an oblong, 9 x 6 cm., with a copper ring for a handle at the back, and weighs about three hundred grams. The face contains fifteen letters, in three lines, surrounded by a border; reversed, as they would appear when stamped on anything, they are as follows:

Α Π Ι Ο Ι
C I O Y K
Δ Ι Ο Ν Υ

Beginning with the lower line, we can read *Διονυσίων καρποί*, 'crops of Dionysios.' I have never seen such a stamp before. That the inscription should begin at the lower line is, as I imagine, a mere blunder of the workman. The stamp was apparently used for branding boxes or barrels of grain, or possibly for impressing the clay-seal of store-rooms.

It is believed to be an antique. The letters AKC are ancient forms for AKΣ. The head of the P is small, and turned the wrong way.

3. Pre-historic Revelations among the Nile-dwellers, by Prof. T. O. Paine, of Elmwood, Mass.

This article was accompanied with a roll of thick paper mounted on cloth, one foot wide and twenty-eight feet long, giving an exact reproduction, in black and scarlet, of vignettes of the Turin Papyrus of the Book of the Dead or Funeral Ritual, enlarged thirty-six times, including always the running heading in scarlet and black hieroglyphs, enlarged on the same scale. The author translated the opening words of the heading thus: "The beginning of the chapters concerning the going forth on the day of the Resurrection of the worthy in *Khernuter*. Was said on the day that the coffin went in, after the going forth, by" [the name of the departed being here inserted]. The Roman type is put for the rubric, and the italics for the black.

The author then pointed out that the line of vignettes, or, as he has named the pictorial heading, the Panorama, below this reading, perfectly illustrates the text above it. Hence, to the people or forefathers of pre-historic Egypt it was revealed that the resurrection took place before the coffin was carried into the sepulchre.

The first individual in the Panorama is the departed, in his human form, dressed in the robes of the Makher, pronounced true, with his hands on his breast, and looking forward in his first surprise on entering the new world. The two in front of him have thrown up their hands in joy and praise at having reached the new world a little before him. The two and the one make three—the hieroglyphic, pictorial plural. These are men; and they represent all men who have just and recently entered the future world. Immediately in front of these three men—this multitude of men—are three women: the multitude of women recently arrived in the new world from earth. Immediately in front of these are three other women, facing them—facing towards the right, the two other threes facing towards the left. This second trio of women are taller than the first, and the first of the second three women is the tallest of the six women, and even taller than the men. She is also greeting the three women just arrived from earth. That is, the multitude of women already in the other life are come to receive the multitude just coming from earth; while the women from earth are in like attitude greeting the women who have come to receive them. Here ends the first portion of the Panorama; and here ends the corresponding portion of the black and red heading.

Next follows the Panorama of the funeral procession, showing the coffin, the sacred *seshta* or Mystery, the boat, etc. And over this portion are the words concerning the carrying of the coffin in, that is, into its place in the sepulchre. The author here called attention to the fact, that, setting aside his translation of the hieroglyphic heading, the Egyptians do thus and so represent in picture. He then said that the text of the heading was utterly simple, and perfectly explained or declared the nature of the Panorama; and that the great text underneath the Panorama reveals the fact that man rises into the other life with all his faculties: "He sees as ye see; he hears as ye hear; he stands as ye stand; he sits as ye sit." Also, the Panorama pictures men as men, and women as women. The

entire book treats of just what the first words of the heading declare as the subject—the resurrection of the worthy. The resurrection of the unworthy is not the subject; and the unworthy are spoken of only as opposed to the worthy—as the crew of the Devil or *Set*, who take the form of beasts, serpents, etc., and who go to the place of the *Nemra* or Destruction. The author therefore proposed a new name for the whole work, taken from the heading itself, given by the Egyptians of old: THE HAMROU, 'The Beginning of the Chapters:' comparing *Breshith*, 'In the Beginning,' the Hebrew name for Genesis. He said that *Todtenbuch*, 'The Book of the Dead,' presents people as dead, whereas the Hamrou is 'The Book of the Resurrection of the Worthy,' and thus presents people hereafter as alive. That the Book of the Dead is a modern name, while the Hamrou, or Book of the Resurrection of the Worthy, is a name full of a living faith, both pictured and expressed in writing of a pre-historic date, or date not known. He said that he had written out twelve papers of translations from the Hamrou, illustrating in minute detail nearly the entire Hamrou text.

4. On the Contest between Bel-Merodach and the Dragon, by Rev. W. Hayes Ward, of New York.

Dr. Ward called the attention of the Society to a remarkable Babylonian cylinder in the possession of Dr. S. Wells Williams, of New Haven, which evidently contained a representation of the struggle between Bel-Merodach and the Dragon, but which differed from all other ancient representations known in that the dragon was figured as a serpent. He pointed out the fact that on another cylinder the temptation of man seems represented as accomplished by a serpent, and he suggests that these cylinders seem to show that there existed in early Babylonia a version of the fall of man and the subsequent punishment of the tempter, parallel in its form with that given in Genesis. He reserved a fuller discussion for a subsequent meeting.

5. On recently discovered Hittite Inscriptions, by Dr. Ward.

Dr. Ward remarked that as new inscriptions in the hieroglyphic of Hamath had been discovered, he had exhibited copies of them to the Society. He had lately received from Professor A. H. Sayce a copy of a long and important, though fragmentary, inscription, obtained by George Smith from Jerablus, the ancient Carchemish. It seemed to be now sufficiently established that these inscriptions are in the character of the ancient Hittites, and should be called by their name. The inscriptions thus far found at Carchemish, the famous old Hittite capital, show a large number of new characters, quite doubling the number gained from the Hamath inscriptions. They do not exhibit any relation to the hieroglyphics of Egypt on the one hand, or to those of primitive Babylonia on the other. The area covered by them is now greatly enlarging, and it is probable that antecedent to the introduction of the Phœnician alphabet they had a considerable currency over Asia Minor, Syria, and certainly as far as the Euphrates river to the east. Professor Sayce thinks he has evidence that one or two of the characters are used as determinatives.

6. On the use of Gold and Silver among the Assyrians, by Rev. Selah Merrill, of Andover, Mass.

Since the Hebrew is very closely allied to the Assyrian, its usage of the words for 'gold' and 'silver' may serve as an illustration of some points of the subject which this paper is designed to consider. The Hebrew has six words meaning gold, viz: כָּסֶף (two forms), זָהָב (Chald. זָהָב, כָּסֶף, כָּסֶף, כָּסֶף. Of these, כָּסֶף is used three times; זָהָב only twice in the Bible, once meaning 'gold' and once 'caul'; כָּסֶף and כָּסֶף are used nine times each, and generally denote 'pure, or fine gold'; חָרִיץ is rendered 'gold' six times, namely, in Ps. lxxviii. 13 and Zech. ix. 3, and four times in Proverbs. There is no special reason why the last should be called, as has been done by some scholars, a "poetical Hebrew word for gold." It appears to belong to the later literature, yet it corresponds to *hurasu*, the word for gold in Assyrian. זָהָב, the remaining word, is used between three hundred and four hundred times.

The Hebrew had but one word for silver, כֶּסֶף, which occurs several hundred times. The same word is found also in Chaldee and Syriac. The three northern Semitic languages, the Hebrew, Aramaic, and Assyrian, are in perfect harmony in the use of the word כֶּסֶף for silver, while the southern Semitic languages use other words to designate this metal. There is some evidence that among the Hebrews, and among the Assyrians also, pieces of silver, in very early times, were stamped and used as currency.

Of eighty-three cases where gold and silver are used in connection, the order of the words in eleven cases is 'gold and silver,' while in seventy-two the order is 'silver and gold.' These seventy-two are distributed among twenty-five books, and the eleven 'gold and silver' are distributed among nine books. The book of Psalms has one 'gold and silver' against four 'silver and gold;' Ezra, no 'gold and silver' against six 'silver and gold;' Daniel, two 'gold and silver' against four 'silver and gold.' In the New Testament, of nine cases noted, three have the order 'gold and silver,' and six have it 'silver and gold.' In the Old Testament, an examination of the context in the eleven cases concerned brings to light no reason why the order should be 'gold and silver.' The following conclusion is arrived at: the Hebrews, in the use of these words, had a rule, which was that 'silver' should precede 'gold.' But there is no apparent reason for the rule; moreover, it was not invariable, for among eighty-three cases there are eleven exceptions, with no traceable reason for the exception.

In Assyrian, 'gold' and 'silver' are generally expressed by the Accadian signs, BARBAR = *kaspu*, and GUSKIN = *hurasu*. The Accadian determinative for the precious metals is KU, rendered in Assyrian by *il-lu*, or *el-lu*, corresponding to the Hebrew עֵלִי, and signifying 'exalted, illustrious,' and hence 'precious' of metals. The words are also written phonetically: *hu-ra-su* or *hu-ra-si*; and *ka-as-pu*, or *ka-as-pi*, or *kas-pi*. The Accadian characters are often followed by the sign denoting the plural. *Hurasu* is often followed by the words *ru-us-sa-a*, 'beaten,' and *hu-se-e*, 'pure,' while *kaspu* is followed by *nam-ri*, 'shining,' or *e-ib-bi* (var. *ib-bi*, *ib-bu*), rendered 'white' or 'fine.' We have further *ka-sap*, meaning 'a piece of money,' *sad. kaspu*, which Hincks, Norris, and Oppert agree in referring to 'silver mines,' and the custom of weighing silver mentioned in the phrase *kaspa i-sa-kal*, 'silver he weighs.'

In one hundred and eleven cases noted, the order of the words is as follows: thirty-eight have 'gold and silver,' while seventy-three have 'silver and gold.' In Assyrian, as in Hebrew, the rule seems to be for the order 'silver and gold,' but there is a much larger number of variations from this order in the Assyrian than in the Hebrew. There is, however, no apparent reason for this order, nor on the other hand for the variation from it.

A large number of inventories of valuable articles were given where 'silver' precedes 'gold,' and of others where 'gold' precedes 'silver.' These belong to various periods, extending from the reign of Assur-nazir-pal, B. C. 885-860, down to that of Assur-bani-pal, B. C. 668-626. The relative amount of gold and silver in these inventories was shown, and the value of each in talents and manehs was discussed. In one case we find mentioned *hurasu . va . kaspu . e-par . mat . su .*, 'gold and silver the dust of his country.'

Gold and silver were put to a great variety of uses. We find thrones, sceptres, images, statues, tablets, bowls, bottles, cups, pitchers, platters, ladles, buckets, handles of daggers, scabbards, and yet other utensils and vessels made of gold; also chains, rings, bracelets, horns, and bars, of gold. Gold was further extensively used in overlaying walls, columns, statues, and awnings, and in ornamental work about the palaces and temples. These facts as to the use to which gold was put are equally true of silver.

The study of this subject affords no hints as to the origin of the use of the precious metals. Gold at least seems to have been very abundant in the remotest times. The earliest Assyrian records show that it was in common use for very many purposes; and the facts that can be gleaned from the Accadian records, which are much older than the Assyrian, carry this common use still farther back into antiquity.

7. Analysis of the *Rei-gi rui-ten*, or Court Etiquette of Japan, by Mr. Gilbert Attwood, of Boston.

Mr. Attwood presented with some prefatory remarks a translation, made by Mr. Tanetaro Megata, of the table of contents of the *Rei-gi rui-ten*, a treatise on the Court Ceremonial and Etiquette of Japan. This is a voluminous work compiled A. D. 1686 by a committee of scholars under the patronage of Mitsukuni, Second Prince of Mito. Of the 510 chapters of which the work is composed, the first 215 treat, in the order of the Calendar, of the ceremonies, religious and other, to be observed on certain days of the year. The remaining chapters prescribe rules for various extraordinary occasions, as well as for the more common occupations of court life.

The *Rei-gi rui-ten* has never been printed. Mr. Attwood has a manuscript copy, in 503 volumes, presented to him by the Tokio Library.

8. A Criticism of J. Darmesteter's *Ormazd et Ahriman*, by Mr. J. Luquiens, of Boston, Mass.

Mr. Luquiens began with paying a high tribute of praise to the unquestionable scholarship and literary ability of M. Darmesteter, and proceeded to discuss the general conclusion of his work: namely, that the twin gods of Iran were in reality born several centuries apart, Ormazd being a descendant of the supreme Asura of an Indo-Iranian period, while Ahriman is an Iranian afterthought, born of the desire to symmetrize the forces of evil with those of the good principle. Even more than to this thesis, exception was taken to the underlying tendency to apply to comparative mythology the doctrine and processes of evolution, and to demonstrate the Mazdean faith as developed out of a previous naturalism. For, if the thesis is well founded, the oldest monuments should stand in a closer relation than the later to an antecedent naturalism; whereas, the contrary is the case: in proportion as the language is earlier, the myths are more scanty, and the unity Ahura appears endowed with moral attributes.

It was further enquired at some length what share in the Iranian traditions is due to the Indo-European solar myth, and what to a native religious element. Following in the footprints of Roth, M. Darmesteter has sometimes been very successful in his comparison and identification of mythical elements—as in his interpretation of the legend of Takhma-Urupa. Here the myth has assumed definite forms, the cloud has turned mountain, the action is made historical, and the personages take their place in heroic dynasties. This gives a sort of law of comparison for the study of Iranian mythology: the echoes of the atmospheric tumult must be sought for in the *chansons de gestes* of Iran. On the other hand, if a legend is found with different and equally characteristic lineaments, pervaded moreover with a strong religious flavor, it will be prudent, in the absence of linguistic clues, to look to native agencies for its genesis. Of all the social and moral entities of the Mazdean system, there is none, however pallid and impersonal, that does not at a given time step out of its frame and put on the aspect of life. The Mazdean world is essentially and from beginning to end a battle-field. To single out any particular moment of this continuous war and interpret it as the reflex of a Vedic myth is unwarranted, so long as the links are still visible which attach it to the primitive conception.

A curious instance of the manner in which M. Darmesteter scoops the moral import out of a tradition in order to substitute the naturalistic myth is his attempt to transform Zoroaster himself into a god of light. He avoids the testimony of the oldest Avestan writings, and stands by later and often puerile legends, which he ingeniously interprets. The founder of Mazdeism, like one more illustrious, has had his apocrypha; but to read his life out of the absurdities of Pehlevi literature is to hold the book upside down. For example, it is related that Zoroaster, being about to ford a river, bethought himself that the respectable women of his train would have to bare themselves before an irreverent concourse; so he prayed; the waters parted, and he led his followers across on dry land. This would seem intended to set forth the prophet's delicacy or power in prayer; but M. Darmesteter draws two things from it: that Zoroaster, like the fire-god

Agni, was brought up among women ; and that, also like Agni, he is son of the waters (*apām napāt*)!

M. Darmesteter identifies Ahura with the Vedic Varuna, the heaven as deity, founding himself especially on two points: that Ahura is one, and the head, of the seven Amshaspands, as Varuna of the seven Adityas; and that both stand in a close relation to 'order,' primarily a cosmological notion, rising in the course of time to the rank of a moral abstraction, and known in the two religions respectively by the names *asha* and *ṛta*, two forms of the same word. Decided objections, now, are to be taken from the Vedic side to Varuna's headship of the Adityas and their own sevenhood, and to his near relation with *ṛta*, 'order;' but the theses are yet more questionable from the Avestan side. For the Amshaspands, far from deriving from ancient naturalistic entities, rise into existence in Avestan times before our eyes, and are mere religious abstractions. To the Gāthās is known as quasi-personality only *Asha*, 'moral order;' *Armaiti*, 'religious obedience,' is nearest to being its fellow; and *Khshatra*, 'royal rule,' and *Haurvatāt* and *Ameretāt*, 'fullness' and 'length of life,' are dragged into personal attributes in the mediæval writings. So fundamental is the difference between the two sets of deities that the similarity of number, even if made out, would be utterly empty. To the identity of *asha* and *ṛta* M. Darmesteter devotes his extremely interesting opening chapter. He labors hard to prove that in Avesta as in Veda the original notion is physical, and that the moral import is secondary. But the texts allow only a moral pregnancy to *asha*, and the cited passages merely testify to that characteristic feature of Zoroaster's religion, that earth and heaven participate in the conflict which begins in man's nature. While *ṛta* is the last word of Vedic morality, *asha* is the first and purest word of Zoroaster's law, a sort of Mazdean *logos*, mediator between Ahura and his people, a provident, contriving divinity; it is an abstraction, but with the fullness of life which clothes such entities in Mazdeism; it is a god *in posse*. Here is rather a revolution than an evolution. Even if *Ahura* could be proved the same word with *Varuna*, Mazdeism would not come any nearer to being a mere outgrowth of ante-Vedic naturalism. We cannot but believe that an element foreign to Vedism once made its irruption; religion became conscious; the deity, stripped of its aerial brilliancy, assumed the brighter attributes of a moral responsible principle; a new motive is set in action; the spirit of kindness is the incentive of both god and worshipper. Of all this, however, our author seems to see nothing. It would be interesting to know once for all that the idea of a supreme God was emerging from the confused naturalism of our early ancestors even before they entered the diverging paths of independence; but if we are asked to forsake the safe guidance of linguistic comparison, to overlook the moral import of the texts, and to put the sameness of one typical myth in the place of the diversity of national genius, even the most ingenious hypothesis would be dear at such a price.

After passing a vote of thanks to the American Academy for the use of its room, the Society then adjourned, to meet again in New Haven in October.